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CONTENTS


EN ROUTE TO SOUTHERN FLORIDA.—THE PRINCIPLES OF CONSTRUCTIVE COSMOGONY.—KORESHAN SUCCESS AT THE PAN-AMERICAN.—POWER OF SUPREME LOVE OF HUMANITY.—THE LIGHT OF DIVINE HUMANITY, ————— KORESH

Oriental Victims of Standard Oil, } ————— PROF. O. F. L'AMOREAUX
Unattainable Ideals of False Socialism, }

EDITORIAL PAGES.—Absurd Formulas of Modern Healers.—Fallacious Conceptions of Matter and Energy.—Koreshanity the Highest Educational Agent.—Value of Exact Science.—The Prodigal Son.—Short Paragraphs, ————— LUCIE PAGE BORDEN


QUESTIONS.—Divine Perpetuity and Progress.—The Fall of Projectiles, ————— L. P. BORDEN

MISCELLANEOUS.—The Burdens of the Prophet.—Koreskans in Florida.—Luxuriant Southern Florida.—Death as a Drawing Card.—The World's News.—Periodicals Reviewed.



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. and **Victoria Gratia, Pre-Eminent of the Koreshan Unity.**

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era

Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., NOVEMBER 1, 1901. A. K. 62.

Whole No. 465

En Route to Southern Florida.

The Founder of Koreshanity, Accompanied by the Pre-Eminent and Thirty Disciples, Writes Concerning Trip by Rail to the Southern Koreshan Colony.

WE ARE JUST out of Georgetown, Ky.; over thirty people have completed their breakfast, one night out of Chicago. You never saw a happier crowd. Our people are occupying a fine day coach with abundance of room, and they look altogether comfortable. In reply to the question directed to one of our eminent Propagandists, "How are you making it?" he said: "As the fellow put it, I never was so 'appy since I was a hinfant." The half dozen little ones are well and enjoying the scenery, which is very delightful. One of the pleasant features of this delectable journey, during the morning, has been the gorgeous autumn foliage rendered variously ornate in brilliancy by the gentle touch of Jack Frost's digit. It furnishes a great contrast to the autumn foliage of the State of Illinois.

We have entered the station at Lexington, Ky. While we wait for the St. Louis train, Uncle Tom's Cabin troupe, in their own train, puts into the depot, affording another attraction to the amusement of the children, which of course adds delight to the older members of our party. We have left Lexington, and are whirling on our way through renowned Kentucky—

noted for its whiskey, its racers, and its feudalism. To look at it, one would not think it; from the material point of view, it seems quite Christian. Thus viewed, we see no reason why the people of this commonwealth may not be enlisted in the army of Koreshan advancement and civilization, especially as the aforesaid Propagandist seems to be taking in the situation for his future exploitations of the Koreshan cause.

"Dinner is now ready in the dining car," but we are not in it. So far, our provision is abundant and not only wholesome, but delicious. While it is a fact that the man who had the cooking utensils in charge did not charge his mind with the responsibility, we succeeded in obtaining hot water, and coffee was served to all who desired it. It would seem that the entire party is enthused with the conception of the importance of this movement toward the land chosen for the advancement of the work, at the Estero of our destination. This little body of Koreshans is carrying an enthusiasm that augurs greater unity of heart and deeper consciousness of the purport of the work in hand.

One of the striking features of this trip, so far, is

the number of people who have met the demonstration of Koreshanity at the Pan-American, and who have no objection to raise against the reasonableness of the System, especially to the astronomical phase of the Koreshan doctrine. Have finished a long conversation with three very interested parties just from the Pan-American. They met at Buffalo the Demonstrator of the Koreshan Universology, and became greatly interested. They speak in glowing terms of Mrs. Castle, whom they were glad to hear. We can scarcely overestimate the value of the work accomplished at the Pan-American Exposition.

For the enjoyment of this trip, so far as our journey with the Queen and Crescent route is concerned, we are indebted to the courtesy of Mr. A. W. Beckler, the agent at Chicago, who accompanied us to Cincinnati and arranged for a private car for our people. The coach is roomy and the seats capacious. There is no crowding, and no other passengers are allowed to occupy the seats. The journey is agreeable in every particular, and the weather could not have been more delightful. We are approaching Chattanooga, but as the sun is almost set (it is not yet 5 o'clock), and we are not due until 5:40, we can scarcely obtain a good view of the country there.

After a night and a day of travel, all seem to be fresh and joyous. (We will except those who are stretched out upon their seats, sound asleep. While their luxury is none the less real, it is the soporific of Morpheus.) Up to this point, our people have been the

best provided for of any transportation we have yet had to our Capitol. Tonight, the little ones are well and happy.

That "our enthusiasm is rising," is the one concordant expression of the members of the little band. It is no common thought that inspires the soul of the Koreshan. With the ordinary socialist, it is the selfish effort to attain a degree of material luxury, impelled by the zeal of the acquisition of personal gain. He does not know of the pleasure afforded in the application of unselfish devotion to the performance of use to the neighbor. We see ahead of us the rearing of the city of our God in earth, as the result of the descent of the New Jerusalem, which John saw coming down from God out of heaven.

It is now 11 a. m., October 27, and we are at the Jacksonville station. Have just returned from the Plant office, where arrangements have been made to take us in our own special coach to Punta Gorda. Last night the seats were duplicated, the bottoms turned lengthwise, and every member of the party went to bed in scientific order. We passed through the car in the night, and all were sleeping soundly. This a. m. all are well and jubilant. The children are perfectly well. There have been no delays, no separation of cars, and the baggage is all in—an unusual thing where the amount of baggage is so great. Taking it all in all, this has been a successful trip. There has been no lack of attention on the part of railroad officials thus far, which, of course, we greatly appreciate. You will hear from us later, at Estero.

The Principles of Constructive Cosmogony.

The Pattern of the Perfect Social Order; Relations of Man to Man Scientifically Determined; the Coming Kingdom of the Perfect Man.

THE WORLD AT LARGE, led astray through the ignorance of blind shepherds of the sheep, has been destitute of all knowledge of the doctrines of the Scriptures in general, and of Revelation in particular. Man is primarily given to the pursuit of worldly things from the purely selfish standpoint of personal greed. Because of this he has had no time to devote to the acquisition of knowledges which pertain to the origin of those marvelous expressions of thought, everywhere on exhibition, as manifesting the creative energies of our origin and our destiny.

The thought realm is the domain of life that is beyond the visible, tangible, and ponderable appreciation of the material sense. It is none the less real, none the less substantial, none the less the heaven and earth to those who dwell therein, than is the physical atmosphere,—constituting the material heaven of outward

forms,—the heaven of those forms, and the material earth upon or in which is the vegetable, animal, and human life, the earth of that existence.

The material universe, embracing the rind or crust of the cosmic structure, with its superimposed atmospheres, including as it does the solar and stellar realm of visible objects, is so constructed and related in its form and offices as to remain a permanent and perpetual structure. The process of incrementation, as well as that of excrementation, at the center of the physical system is forever operative. This center is so related to the circumference that, correspondingly, the periphery or shell is forever being destroyed by forces of disintegration, and as perpetually being replenished through the laws of supply and incrementation.

The physical universe is constantly undergoing the process of waste or destruction, and, coördinately,

that of supply or replenishment. The physical heaven is forever passing away, while at the same time it is forever rebuilding through the law of self-perpetuation. If in the transformation of oxygen and nitrogen, which comprise our atmosphere, elements are precipitated by the great vito-chemical reactions constantly in process, they no longer exist as atmosphere; they have become water and earth. So, in the action of the reagents of earth and water, the seas are decomposed and their waters are metamorphosed and transposed to air; the waters thus destroyed as waters, are no more;—there is no more sea.

The laws of constructive Cosmogony have been taught by the Koreshan school of cult for years. Its extremere relations are those of specific center and circumference—the center being the astral or star nucleus constituting the focal point and limitation of all inflowing-energies. It is the point and central spacie limitation of every contact or touch. It is the point from which all things flow toward circumferences; it is the point into which all things flow from circumferences. It is, therefore, both the subjective and objective nucleus of all material and all space.

The physical cosmogony is the pattern of the human form and function; the difference being that the one, the physical cosmos, is the shell or egg manifest as a constructive evolution or unfoldment of universal form; while the other, the man, is the incubated (incubed) or involved product and creative origin or source of constructive power. By this we mean that man is strictly microcosmic in his form and office; that in his individuality (when perfected in the image and likeness of his integralism) he is the infolded universe in its least form. Man, in his perfected state as regenerated from God, is the first and the last. He is the Alpha and Omega; the beginning and the ending; he is the cause and the effect.

When in the universals of human life and relations man is restored to the order and form of cosmic integralism, society must again assume the form of cosmic perfection, and the kingdom, as a whole, will bear again

the form of the man in his greatest or macrocosmic structure. In other words, when the kingdom of righteousness matures as the product, in biosmic evolution, of a universal humanity, opened into material form as the great Tree of Life from the nucleus and germ of that tree, namely, the Seed-man, the Christ of God, then the outward manifestation in universals, the kingdom of God, the kingdom of humanity, will exhibit the constructive form, energy, fulness, and holiness of the Son of God; then will humanity be one, and his name one.

Before the perfect humanity can mature, the old heavens of the invisible world, invisible to the material sense, will be gathered together as a scroll. The spiritual and preceding heavens will determine to a point or nucleus, the same as the energies of the material heavens, which focalize in their own point or nucleus—the astral center of the material cosmos. As the physical center belonging to space burns with a perpetual fire in which is involved its perpetual destruction, so the astral center of anthropostic existence enters its nucleus, focalizes in the material form of its own manifest manhood, and, like Enoch, Noah, Moses, Elias, and Jesus, passes away that a new heaven and a new earth may be constructed for the perpetuity and transmission of the fruit of the Tree of Life.

The resurrecting race is led again to look for the Tabernacle of God in the mansions of the reconstructed Temple, because the Sign of the Lord's coming from on high has presaged the rising of the Sun. God's natural habitation is man. The temple has been defiled, and the spirit and office of his satanic majesty have been substituted for the spirit and power of Godliness. Let the brotherly love of the Koreshan Unity displace and dispossess satan of his seat and his authority, and make way for the influx and habitation of Deity, that man may again become the Temple of the living and eternal God; that God may again walk in his people, and show forth his handiwork in the perfected and integral humanity, which, through the destruction of the old heaven and earth, he raises from the dead.

The difference between the doctrine of Koreshanity on the question of the man of sin, and the false doctrines of the church which we oppose, is this: we teach that when the Lord Christ took upon himself the sins of the world and was made to be sin for us, he did just what is declared of him; while the church maintains that he took upon himself the sins of the world without taking them, and that he was made to be sin without being made to be sin. He took upon himself the sins of the world, or he did not. If He did, he was made to become the man of sin. The revelation of the mystery of the

man of sin is the revelation of the mystery of the cross; and this is the death of God for the life of the world. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." God laid down his life or he did not; the only hope for the world is that he did.

We are at the terminal extremity of a grand cycle, a series of ages and dispensations now consummated, as indicated by the inevitable time-markings of physical signs.

Koreshan Success at the Pan-American.

THE KORESHAN UNIVERSOLOGY has been most ably expounded for many months at the Pan-American Exposition. Professors and students of the various institutions of learning throughout the country and the world, have been confounded by the extraordinary brilliancy of Eleanore M. Castle, the demonstrator of our System. She has been confronted from the standpoints of astronomy, physics, geology, sociology, morals, psychology, political economy, and religion, and never in any instance has she failed to meet the arguments presented, or to answer the profoundest questions pertaining to universal truth.

Endowed by the laws of intellectual development with capacity and scholastic training and culture, as

a preparatory mental discipline, Mrs. Castle has shown to the world, in the opportunity afforded at the Buffalo Exposition, the impregnability of the cult of Koreshanity. Well has she championed our cause; gloriously has she maintained its integrity. With the advocacy which has been maintained during the last year, by Mrs. Castle, at Buffalo, and in Chicago and other cities by the vigorous and aggressive champions of Koreshanity, it has no fears that eventual triumph will crown its efforts. It is the truth against the world, the New Jerusalem against the forces of Babylon, at the time in the prophetic cycles when it is predicted and ordained that Babylon shall fall with a mighty crash and overthrow.

Power of Supreme Love of Humanity.

The Principles of Attraction and Law of United Society ; the Final Unity of God and Man in the Establishment of an Order of Perfect Harmony.

THE SUPREME RELATION of man is his contiguity with God, and a perfect knowledge of this relationship, constitute the first step toward man's proper understanding of his relations to and responsibilities concerning his fellow beings. The life and health of society depend wholly upon the perfect readjustment of these two relations, and the basis for this perfect readjustment may be summed up in this formula; namely, acquire a perfect knowledge of the Lord God through holy aspirations, and make God's attributes your own by the divine right of inheritance. This means love God with all your being, and obey implicitly his commandments. In this obedience is involved the law of the perfect performance of uses to the neighbor, and to society as a whole. Perfect love to God and to man will insure to the world the establishment of the divine kingdom—a condition of government not only in the purpose of God to accomplish with the race, but he will cut short everything in the relations of men which interferes with and opposes such consummation.

God as Spirit—the spirit of the nerve—pertains to the intellectual principle, and embraces the domain of the mind designated by the terms wisdom, knowledge, faith; also doctrine. The term Lord, as distinct from that of God, pertains to the will, the affectional or love principle. The Lord God, which implies the acknowledgment of the divine humanity, is the personal Jehovah manifest to the world as the Lord Jesus. The term Lord embodies more than the mere will or love center, as one spiritual force. It means the union of the two principles, namely, love and wisdom, formulated in the

personal human structure, as in the Lord Jesus Christ.

Love is the attractive principle through which extreme things are brought together and made to unite, for in the law of attraction is the principle of conjunction, blending, and final unity. The supreme love of the mind is the love of wisdom or God; and as love is the attractive force, the exercise of this attraction draws God to man and man to God in such a manner as to finally constitute them one. Such consummation is in the purpose of divine wisdom in the regeneration of the genus Theo-anthropos—the coming race of men.

As the first, highest or innermost, quality of the affectional principle is the genuine love of God—love of wisdom, it follows that the highest aspiration of the soul is the performance of use. It is the office of wisdom to direct the will toward the actuation of all the economics of life. The second or middle degree is the desire to provide, through these economics, the essentials of life to be distributed throughout every domain and to every individual, according to the best possible provision. The word charity has been employed to designate the middle degree; but the term charity has been so prostituted that it does not convey, as now generally employed, its divine use. Charity does not mean the distribution of alms to the mendicant and pauper. In the original Greek, the word which in the common version of the New Testament is rendered charity, is *agape*, and means, strictly, brotherly love. This is specifically the love of the neighbor, and is distinguished from the other, which is love to God.

In the divine kingdom, the kingdom of righteousness, there is no place for beggars, because where true charity exists—genuine love to the neighbor, there is no poverty. The exercise of genuine charity is the effort on the part of the affectional principle to per-

form uses to the neighbor through the regular channels of economization, which provide for the orderly supply and waste of the body politic. When this condition is reached there will be a balance between supply and waste, and equilibration will be established.

The Light of Divine Humanity.

MANKIND HAS NEVER HAD any conception of his origin or destiny, only when the consummation of epochs has brought forth the awakening of the human soul in which have been buried his God-descended principles and attributes, once in man the image and likeness of God, or at stated intervals of solitary embodiment, when the Godhead has peered through the crust of human darkness like a transient star, shining through the night with surpassing brilliancy.

The distinction between the ascending and descending man cannot be made too conspicuous. All men are not looking toward the holy Temple. The two ways, the upward and the downward, are unmistakably present; and though men may prate of a universal brotherhood, those who are apparently the most vehement and vociferous in their propaganda of such a doctrine would find, upon a rigid analysis of their motives and loves, but little to encourage even themselves in the hope of a speedy transformation of the degraded man to the divine, that can only come to those who are on the truly ascending scale. That man or woman only can arise who can be induced to see in the Lord Jesus not only the likeness and the fulness of the Godhead, but the firstfruits of the new race to be born of him through the operation of the Holy Spirit.

How few there are as yet who can see in the Lord the Man-God, the God-Man! How few of those who profess to worship the Christ as God, believe that he is truly Jehovah God, once incarnate in his own human flesh—a flesh as distinct from the gross flesh of the human race as heaven is distinct from hell! But Christ, the Man, was Jehovah God—God in his fulness, in his holiness, in his power. Are we to be like Him? Who believes, of the modern Christian world, that the regenerated are to be like the Son of God? Who dares entertain this hope, and, entertaining it, enter into the inheritance by keeping the law as the Christ obeyed it?

Awake! blinded and benighted humanity, to a realization of the truth that some are to arise to an inheritance with God, while many will arise to the intensity of contempt. A true conception of Godliness is a true comprehension of the character of the Lord Jesus; such an understanding is also a knowledge of what we shall be when he appears. We who know the law will keep it for His name's sake; named in us for God's glory—our glory.

Hasten thy kingdom, Lord, and gather out all that offends! Cause thy humanity to separate itself, and awake to the consciousness of the resurrection, the final and full reincarnation, evermore the blessed of the Lord and inheritors of his kingdom!

Oriental Victims of Standard Oil.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

FROM AN ITEM in the Florida *Times Union and Citizen*, we learn that Mrs. Worthington White, formerly a missionary in China, alleges that "peanuts and standard oil had more to do with the Boxer movement than the missionaries." She says that for thousands of years China's only illuminant was oil from peanuts, which her farmers raised and manufactured. Partial treaties, negotiated by standard oil methods, and readily passed by a Senate that had been previously prepared by the same, smoothed the way for the entrance into China, of standard oil, which always does away with competition. Large numbers of people seeing their slender means of a livelihood destroyed in order to fill the already too plethoric purse of hated foreigners, of whose inhuman greed they had before had wide experience, and the threatened invasion of railroads to complete their ruin, under the leadership of the

old Dowager Empress, sought at once to put an end to their miseries by driving out all the detested foreigners.

When to the cry for vengeance of the thousands, perhaps hundreds of thousands of murdered victims of standard oil in this country, shall be added that of perhaps millions in other countries, and shall come up into the ears of divine Justice, then the reckoning will be fearful. No plea of prayer meetings attended, or so called Christian universities endowed, or churches built and endowed, will weigh anything. God hath said: "I hate robbery for a burnt offering." If robbery will not do for a burnt offering, neither can it avail for any other offering to propitiate offended heaven. The idea that the end sanctifies the means, if it ever was to be tolerated, has now become obsolete. "The times of this ignorance God winked at; but now [since the light has come] commandeth all men everywhere to repent: because he

hath appointed a day [and that day is here], in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Note the fact that God judges the world—age, by a man whom he hath ordained, the man of the age, the

Elijah, God the Lord, whom, as Malachi declares, he sends before the coming of the great and terrible day of the Lord—the judgment day which ends every age or dispensation. That judgment is here. When it is passed, unrighteous standard oil methods and gains will have no place in the succeeding new heavens and new earth, wherein dwelleth righteousness.

Unattainable Ideals of False Socialism.

A Socialist's Mistake Concerning Transformation of the Old to New Social Conditions; Atonement for National Sins Through the Shedding of Blood.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

Before we follow out the detailed consequences of the collectivist principle, let us repeat once again that the Alpha and Omega of socialism *is the transformation of private and competing capitals into a united collective capital.*—DR. A. SCHAFFLE, former Minister of Finance in Austria.

THE INHERENT improbability of any such transformation as above referred to, is found in the fact that history nowhere furnishes any such record. Still further evidence on the same line is found in that other fact, which always recurs at the turning points of human history, that none of the accumulations of what is called capital, which are the result of former wrong conditions, are ever transformed from private and competing capital to collective capital. The only apparent exception to the rule, was when as many as received the spirit, which came from Jesus' holy body, soul, and spirit going away to spirit, immediately went and sold their possessions and laid the proceeds at the Apostles' feet, and distribution was made to every man that had need. The record is that these people "had all things common"—were made communists, not socialists, by the going away of this holy body to Holy Spirit, and its reception by them.

When men learn the law so often repeated in human history, that "without the shedding of blood there is no remission" of sins, and that in these sheddings of blood all the accumulations of wealth that have been gained by the sins remitted are always swept away, they will cease to look for the "transmutation of private and competing capitals into a united collective capital." To make way for the only condition in which human brotherhood is possible, after Jesus went away, and as the result of his going away, all the private capital that had been accumulated by the wealthy Jews was swept away by the war with the Romans. Let us come down to more modern times.

In France, as the result of the robbery of the producing classes, by idle priests and nobles, and a shamelessly luxurious king and court, the French Revolution came and swept away most of the accumulated wealth, largely restoring to its rightful owners—the producing classes, the means of production. Carlyle prophetically looked for the same readjustment in every country, when the aggressions of so called capital have reduced the producing classes below the means of earning two

square meals a day. The world is perilously near that condition today. When in this favored land that boasts of liberty, the proud white man reduced to chattel slavery the man whose sole crime, as the poet sings, was that he "was guilty of a skin not colored like his own, and for such a worthy cause dooms and devotes him as his lawful prey," and his great representative in high debate triumphantly declares that "two hundred years have sanctioned and sanctified American slavery," scarcely had the echoes of his eloquent voice died out of our legislative halls, when the hour struck the doom of that favored institution; and as one has eloquently said, "every drop of black blood drawn by the lash, was repaid by one of white men, drawn by the sword." All the gains of human slavery were more than wiped out, and a million best beloved young white men of both North and South bit the dust. Think you, the present wage slavery of white and black, brought about by the money power which rules the world, will meet with any less weighty and destructive overthrow? It is not possible; and the time is at hand.

But what is this wonderful capital about which men write with such an appearance of wisdom? Most of it is simply water, on which drones draw usury out of the earnings of honest labor. When the great Alchemist touches it, it will again find its level, and the usury will have to be repaid, if not in kind, at least in suffering. More of it is certain metallic substances which community, ostensibly for the purposes of community, but, practically, mainly for the use of speculators and usurers, coins into money to enable them, by cornering it, to rob community to any extent they may desire. The kingdom of heaven, of which Jesus was the Seed, "Not Seeds as of many, but thy seed, which is Christ," which is to come in earth, on the eve of which coming we now are, will have no need of any usurers and speculators, but will restore the simple communism of its Seed, which, like other seed, as Jesus taught, had to die. "Except a corn of wheat fall into the ground and die it remaineth alone, if it die it bringeth forth much fruit." Communism was the seed of the Christian dispensation; communism for the world will be the fruit of it.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

A TYPICAL TREATMENT for the cure of disease by what terms itself "practical Christianity," is couched in the following words: "I am Spirit. I cannot be hurt; I am not hurt. I am strong, fearless, and free. I am sound and well in every part, because spirit fills and permeates every atom of my flesh. I am Spirit and am clothed and in my right mind, and I do now see and know the Truth. I am sound and well in every part, washed and cleansed by Divine Love." Where can be found upon any plane of being, a creature to whom these affirmations truthfully apply? They are supposed to describe the real status of ordinary humanity, but the hospital ward, the insane asylum, and the prison protest against them. The first statement "I am Spirit," is contradicted by the subsequent admission of atoms of flesh filled and permeated by spirit. That which is wholly spirit has no atoms of matter. Is not flesh, matter? If a man cannot be hurt, what is it that happens when he falls out of a third story window upon a stone pavement? If a man cannot be injured by disease and has no fear, why institute mental treatments for pneumonia, that being the special form of malady against which this formula is designed to fortify? If the Bible testimony is worth anything, it is pertinent to remember that the Scriptures allege sin as the cause of death. The great enemy still holds sway over the mass of humanity. Men who are washed and cleansed by Divine Love ought not to keep on dying. Now do these qualifications apply to Deity? God is Spirit. This refers to the Father, or the interior Mind. Conceived in this sense, Deity has no association with flesh. Jesus said: "A spirit hath not flesh and bones as ye see me have." The Bible says that the Word, which was God, *was made* flesh; this indicates a transformation from one quality to another—from spirit to matter. Such statements, therefore, cannot be predicated of God if he be truly conceived as spirit. Would they apply to the Lord—God manifest in the flesh, as he appeared at the beginning of the Christian era? Not at all, for the Lord was hurt; he was wounded and bruised; he fainted under the burden of his cross; he was wearied by his journey; he suffered actual pain upon the cross. Analysis, therefore, fails to discover in the cosmos any example of creation to whom the language of this "treatment" belongs. It is certainly extra-cosmic in its conceptions, and cannot justly be called "practical" in its bearings. Its efficacy depends upon complete surrender of the critical faculty and a facile yielding to auto-suggestion. Now suggestion can be used as a powerful restorative agent, but its results would certainly be more speedy and lasting if in the line of truth. Awaken hope, and stimulate the brain cells to increased activity by the communication of the science of immortal life! Let the conviction be strong enough to put to flight all the dark and noxious phantoms of disease and death. Let the thought of a glorious transformation both possible and immediate, without passing through the dark valley, uplift the heart, inspire the will.

The oppression of woman and her enforced subjection

to masculine dominance are the logical outcome of that phase of error which denies the existence of matter and asserts that all is spirit. Matter is the feminine principle—the matrix of spirit; and to deny it is to deny the divine Motherhood inherent in the biune quality of Deity. The subtle ramifications of error are not at first apparent, but disclose themselves upon reflection. Sex loses all significance and dignity unless it is referred to the supreme cause of activity. The character of Deity is incomplete, lacking the material element. It is now said that in view of the vortex theory of matter there is nothing absurd in the assertion that there is no such thing as matter, since it becomes to us simply "the sensual conception of the mysterious energy that runs the universe." The vortex theory is supplanting that of the indestructibility of atoms, and its real service lies in this fact. It claims that the atom, is developed from whirling rings of ether. "By being set in movement, ether becomes matter perceptible to our senses." It is hard to see how this can be construed into any denial of matter per se. To call it simply a "sensual conception of mysterious energy" is equivalent to saying that there is really nothing in the universe but energy, which takes on various forms and visible aspects through the office of the senses. Our thought alone creates the world, and nothing has objective existence apart from the human mind. This is the same old theory of the idealistic school—the hemisphere not the sphere as the archetype of truth. The vortex theory fails to define ether or to explain its cause. If it can be set in motion it must be *some thing*. How could nothing be moved upon and become perceptible to the senses? Is it not more reasonable to conclude that the vortex is the nexus of matter and spirit—that what is called ether is energy produced by the combustion or the dematerialization of matter, while matter itself is materialized energy?

Koreshan Science teaches principles, leaving the student to make application according to his ability and necessities. It thus becomes the highest educational agent, leading out all his reasoning powers and developing his latent talents. To give an example as a brief indication of what is meant, let the student take this concept: "Nothing ever leaves the sun that does not return to it;" let him consider it analogically in as many of its bearings as possible. The process will be a delight; it will stimulate the brain and open new cells of the cortical area, for education acts as a hygienic and physiological agent. Jesus expressed the spiritual correlate of this scientific truth in the saying: "Whosoever will lose his life, the same shall find it." During the past thirty years, principles have been freely published which compass inventions superior to any that the world has seen. Any man is at liberty to use them, and many have done so for the purposes of self-aggrandizement or to make money. Such will receive according to their desires. The quality of intellect belonging to the competitive order alone, has not amplified to embrace the science of Immortal Life. Behold the supreme verification

of the Lord's dictum: "Ye cannot serve God and mammon." Those who accredit the source of scientific inspiration and prefer to place their talents at the service of the communistic body, show by the voluntary operations of their will that they are worthy to share in the unsearchable riches of Christ—the gift of God, which is eternal life.

There are many who hold that erroneous conceptions of natural phenomena are of slight import, since they do not alter the facts themselves; that the theories entertained concerning the sun may be inadequate, but so long as a man knows enough to take advantage of its daily shining, his false notions concerning it do not destroy its usefulness; day and night follow each other just as really and just as powerfully whether the theories held regarding the sun's coming and going be right or wrong. It is surely more discriminating and logical to recognize what is clearly evident upon reflection—that false conceptions of the sun in all its relations do destroy its usefulness in the highest sphere. The supreme use of natural phenomena is to show by analogy the fundamental principles of religion. The utilization of the sun's rays in the solar motor is a small thing in comparison with the revelation of the character of Deity and his relations to man, derived from a true understanding of the sun's place in the universe.

Happiness is the return of the prodigal son to his father's house. This is a parable from Nature, very beautiful in its cosmic application. Light waves from the central sun go down to spend their strength in the circumference, where they mingle with the grosser elements of earth and are transformed to matter. By and by they come to themselves—that is, they disintegrate as matter and come back again to energy, speeding their way upward to the light and warmth once known. In the realm of causation, Christ is the prodigal Son who comes down from above to waste or disseminate his substance in riotous or sinful living. The very atoms of His flesh, his spirit, and his soul become part and parcel of sinful men. But He comes to himself, being regenerated in the Sons of God. What of the elder brother? Oh, he represents the devil, or the involuntary power of Deity, finding analogy in the dark side of the sun. This power is inherent, so the Father can say: "Son, thou art ever with me, and all that I have is thine." Every quality of life passes perforce through the hells of human nature, traversing all the stages of sinful existence.

When the Lord was about to leave his Disciples because it was expedient that the personality whom they loved should be converted to the essential elements of immortal life, he found their hearts anxious and troubled. Vague premonitions of approaching disaster filled their minds. They felt rather than saw the gathering powers of darkness massed for the fearful onset when the Son of God should be delivered into the hands of sinners. But the Lord looked beyond the brief trial; his thoughts were as broad as eternity, and he saw in vision the regeneration at the end of the age. With love unalloyed He comforted his own with words of august and angelic import: "Let not your hearts be troubled. I go to prepare a place for you that where I am, there ye may be also."

Students of Koreshan Science will find fresh and un-failing delight in tracing the perfection of analogy, complete in every detail, between the two departments of the universe—the physical world and the spiritual world. The great unsolved problem of spiritualism is, how to locate the latter. The discovery is made according to the line of analogical research, that distinguishes the methods of Koreshan Science and unifies it with the Bible. In the Concave Universe, the earth surrounds the physical heavens. The shell of the great cell environs the tenuous atmospheric sphere composed of many layers. So in the corresponding world of humanity, man is the environment of the spiritual spheres. The world of spirits centers in his brain.

A little while ago the Catholic church was rejoicing in the conversion of Ferdinand Brunetiere, whose circle of influence as editor of the *Revue des Deux Mondes* has been very wide. Some call him the dictator of French letters, and the ablest master of French prose since Taine. But a swift reaction followed upon this impetus in the shape of the Associations bill. In order to understand the order of progress at the present time and put themselves in rapport with movements that are destined to control the future, Catholics should investigate Koreshanity.

Bismarck was called the Iron Chancellor, and his funeral bell tolled the knell of the iron age. When will the joy bells ring to usher in the age of gold? The world in its senility has waxed deaf and blind. It sees not the Sign of the Lord's coming, and his voice falls upon ears that are closed. But the Lord is not slack concerning his promises, and the time is at hand when the eyes of the blind shall be opened and the ears of the deaf shall be unstopped.

God cures anarchy in the church by cutting off its head. Nineteen hundred years ago the church was chaotic and unruly; all its elements were anarchistic. Jesus Christ was the Head of the body; when he was cut off, his Spirit entered into the church and unified it by an influx of communistic love.

It has been recently said that the whole gospel of Jesus Christ is the only and all-sufficient remedy for anarchy. Nothing can be truer; but it must be the gospel of Jesus Christ as he taught it, not the perversion of his doctrines that modern theology teaches.

There is no department of the universe from inmost to outmost that is not subject to the laws of waste and renewal.

Every sentence from the writings of KORESH is a key to unlock the doors of mystery.

To believe in the name of Jesus is to believe in the humanity of Deity.

The Holy Spirit is the energy of metamorphosis.

Knowledge dispels all doubt.

Look on the angelic side.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

Divine Perpetuity and Progress.

EDITOR FLAMING SWORD:—As I understand the Koreshan philosophy, it asserts that the universe and humanity have always existed; that men as personal, conscious entities evolve and involve in relation to time; that from these, at the end of definite cycles, are evolved a definite number of perfected human beings or God-men. Does it not follow that God-men must, say at the beginning of definite cycles, commence their *involvement*, and go back again to gross or primitive conditions from which state of being they again begin the march of evolution toward Godhood? (2) If a man who has lived in a well formed body, fairly well preserved for, say fifty years, should through will power and rigid discipline, succeed in conserving the vital substances for brain power and intellectual and spiritual growth, to what extent could he grow younger and prolong his active and pleasant life in the body? Yours for supreme Truth,—C. B., Salem, Ohio.

(1) There are two factors to be considered in connection with this subject. One is the law of perpetuity as pertaining to the highest plane of existence; the other is the law of conjunctive unity. By virtue of the former, the supreme order is maintained intact, while in accordance with the latter, eliminations and substitutions are effected. "Thou art a Priest forever after the order of Melchizedek." No Son of God, in his integrality, ever returns to mortal sense life. At the close of definite cycles of activity, the Gods precipitate entities which descend through all inferior grades. These precipitations are not accompanied with any break in the continuity of consciousness on the part of the Gods. They correspond to the elimination of corpuscles in the human body, or to the emission of thoughts from the human brain. On the part of the precipitated entities, however, there is a break. They fall from the higher to the lower plane of consciousness, and by degrees they become subject to death and all the conditions of mortality. No loss is experienced by the higher order, because when they precipitate they receive an equal number of entities chosen and purified from among men.

(2) The conservation of the vital energies is in a general way conducive to mental power and longevity; but it is impossible to determine, without a scientific horoscope, how far it may be effectual in any given case. A scientific horoscope implies one constructed according to the Cellular Astronomy and the laws of Astro-biology taught by the Koreshan System. The exercise of will power and rigid discipline simply for the sake of prolonging the natural life and gaining a few more years of pleasurable existence in the hells, is so poor an undertaking in comparison with the attainment of immortal life, that it seems a strange choice. All the delights of mortal life, even those of the intellect, are inversions of the heavenly loves. Death means a return to similar conditions in another embodiment after a longer or shorter sojourn in the spiritual spheres. The object in view is not sufficient to render the task of self-restraint other than difficult under the guidance of the perverted will. But when all the affections are centered upon the highest object of love in the universe—the Messianic power and personality, with the hope of eternal life and indissoluble unity with Deity as the end in sight, the way is smoothed. Substitution is the royal road to heaven.

The Fall of Projectiles.

EDITOR FLAMING SWORD:—Is it true that in firing a cannon at a very distant object, the aim has to be lower than the direct line would indicate?—S. F., Frosting, Md.

No, it is not true that the aim taken should be lower, but the reverse, because of the force of gravity. A projectile fired from a leveled cannon falls $16\frac{1}{2}$ feet during the first second of transit through the air, thus describing an arc which curves downward from the tangent axis of the cannon. Long distance firing must be from guns inclined at an angle. The success of American gunners is due to the fact that they know the exact degree of inclination for a given distance and force of explosion. The angle at which a projectile may be fired, in order to reach the longest distance, is a little less than 45° .

The Burdens of the Prophet.

Malicious Persecution of Men Who Declare the Truth to the People of an Apostate Church.

There is not a more thankless task in life than that of pointing out existing wrongs in so called spiritual high places. In so doing, one usually incurs the enmity of the high priests without getting the good will of those they would serve. It might reasonably be asked, therefore, Why pursue a course that is not popular with any class—why not write on subjects that have more general approval? Yet, if one would be true to his own convictions of truth, he must follow where truth leads; and when subjects that are vital to the well-being of all the people are presented to the mind, they must be dealt with as their importance demands.

The writer has no desire to make assertions that are not warranted by the strictest truth. He has no wish to exaggerate facts or to make things appear worse than they really are, but in these paragraphs begs leave to substantiate the following proposition: It is not fair nor just to the Founder of the Christian faith, for any organized body of people to claim to represent His views of life when it has almost nothing in common with them—when everything he taught and lived for is cast ruthlessly aside and pagan idolatry is allowed to masquerade under the name of Christianity. * * *

Every tree must be judged by its fruit. The Christ spirit must be judged by what it calls forth when really lived, and the spirit of the church by its own outer expression—as manifested by its leading exponents. Jesus taught a gospel of peace and good will to *all* men; a gospel of healing for the sick; a gospel of forgiveness—of loving kindness even to one's enemies. "Whatsoever," said He, "ye would that men should do to you, do ye even so to them." To a woman detected in an act that was punishable by death according to the laws of her people He said: "Neither do I condemn thee." In His final agony on the cross, referring to the people who had condemned and were crucifying him, he said: "Father, forgive them." He never coveted the approval of the high and the mighty; he went to those to whom he could do the most good—to the publicans, the sinners, the harlots. He did not find fault with those working toward the same end, even if they did not follow him. He was kind, tolerant, and forgiving to all—save to the spirit-

The Flaming Sword.

ual teachers of his day, who blinded the people with cunning sophistry and the dead letter of the law and connived at all kinds of wickedness in high places. No word of scorn or condemnation was too great to be hurled at them, because they interposed between man and God and made a mockery of the holy things of life, and because their very lives of seeming righteousness and morality were living lies. * * *

The dominant note sounded by the church of today is *commercialism*, with all that that term implies. Well said the wise Teacher, "The love of money is the root of all evil." A house founded on such golden sand cannot last—the days of the church as now constituted are numbered. When the heart ceases to beat, the life fluid cannot long be transmitted to the rest of the body by artificial means, and people are beginning to learn that the church of today is a lifeless organization. "If the salt has lost its savor wherewith shall it be salted?"

A clergyman who is spiritually minded, and who desires to preach the gospel of the Master as he apprehends it—in its spiritual as well as its economic application—will soon find himself out of favor with his brethren of the cloth. The writer has in mind a clergyman who is spiritually and intellectually a giant, but who nevertheless is seldom if ever asked to officiate in other churches; indeed, far more malicious and uncharitable remarks are made about him by his brother clergymen than by any other detractors. There is no room today in the pulpit for men who are spiritually and intellectually free—men who believe in the cause of righteousness, and who believe that the Golden Rule is something more than a dead letter. Some of them remain in the church with the expectation of saving it, but it is as hopeless as was Lot's effort to save Sodom by remaining within its gates; and they will yet hear the voice of the Lord, saying, "Come out; touch not the unclean thing!"

The orthodox church is no more Christian today than it was in the days of Jesus; and the Master would not be accepted by the chief priests of our time any more hospitably than he was by the scribes and Pharisees of old. They would crucify Him today, or at least get an injunction from an obliging magistrate prohibiting his utterances in public. They probably would not lay violent hands on Him, for they are too cowardly and solicitous as to their own well-being.

The fact is, instead of having a Christian organization promulgating the spirit of real Christianity, we have an organization designed ostensibly for that service, but whose spirit is directly antagonistic. The spirit of the Nazarene's gospel could not live in an organization that has no soul and only a lifeless body; hence, the real Christian religion will find its most faithful adherents, not in places of "honor" nor in costly churches, but among the so-called publicans and sinners, as of old, who were without the spirit of self-righteousness, and who, realizing their need, will gladly embrace a religion that will make them whole in both mind and body.—CHARLES BRODIE PATTERSON, in *October Arena*.

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Koreshans in Florida.

Prof. L'Amoreaux Writes Concerning the Progress of the Noted Colony at Estero.

EDITOR *Farmer and Fruit Grower*:—

As per your request, I have carefully inspected all the progress made in this, my home region, since I left it on February 27, 1900. The pioneers of this little community were Gustav Damkoeler, a German who, with his son, fifteen years old, occupied a small, one-room board house with shingle roof, situated on a point of land in a bend on Estero river, in the dense oak scrub, with less than half an acre grubbed around it, and Andrew Allen and family, native Floridians, who owned and occupied—living in a log cabin—eighty acres, a half mile north of the river, which now belongs to the Koreshan Unity. On it there were then about two acres under cultivation: there are now about five, with some bearing fruit trees.

The next to invade these solitudes were the Koreshan Community, coming from Chicago, where is still their central body and large publishing and printing house.

The date of the arrival of the first comers was January 20, 1894. Their aim is not mainly agriculture, or to make money, but educational—to bring about a state of affairs in which there can be something like human brotherhood again. There are no drones in their hive, but all are workers, both in fields intellectual and physical. When their system is complete it will have at its head a great University, whose location will be here.

Confessedly, most of what we call science and teach in our schools is based on hypothesis—somebody's guess. The difficulty of unlearning error and supplying truth in its place, leads these people to supply the teaching for the children which belong to the families that have

joined them, yet they cheerfully pay taxes to support the public schools, and do all other public duties required of law-abiding citizens.

There are now about forty persons here, old and young, who live as did the early Christians, in all respects as one family. They have about thirty acres under cultivation here, with a station on Mound Key, the first island reached after leaving the mouth of the river, five miles away to the northwest, and also one on the south end of Estero Island, where they owned a sawmill until it burned down. They also own the Hickory islands on the other side of Carlos Pass, as fine a location for fisheries as Florida contains. They purpose soon to establish commercial fisheries there.

They have recently gone into the Belgian hare industry, and have some fine imported stock. Their orange and grape fruit trees are beginning to bear, and their pineapples have been bearing about four years. Guavas are abundant, with some lemons and limes. Sugar cane is a success here, and the sirup manufactured here is getting a wide reputation.

The neighborhood below described lies along Estero river, in township 46, range 25, and the point from which I write is its western extremity, on the south side of the river, on section 33. My description will begin at this point and will first extend up the river on its south side, noticing the several improvements.

On the bank of the river, a few rods east of here stands a small building which contains our postoffice and a small store, which has been started since I left, by the Koreshans. A few rods farther east brings us to the county road from our county seat, Fort Myers, sixteen miles north of this place, to Naples, on the Gulf coast, and to the bridge.—PROF. O. F. L'AMOREAUX, in the *Florida Times-Union and Citizen*.

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Luxuriant Southern Florida.

Possibilities for Industrious People Where the Trusts Do not Rule.

It is generally known that the industrial conditions of South Florida materially differ from those of any other state, the advantage being decidedly in favor of South Florida. But more important than this is the difference in social conditions, which renders this region an ideal location for the upright man of small means.

In the older towns and sections outside of Florida, and even in the northern part of Florida, an aristocracy based on wealth has grown up; and while there should be no objection to rich people associating themselves together to the exclusion of

those who are not blessed with wealth, the latter cannot help but feel for their children who are thrown amidst such conditions and cannot understand nor appreciate them.

Children are naturally democratic, and act upon the idea that all men are born free and equal, and every reputable woman of intelligence and ambition considers herself the social equal of every other woman. When, therefore, such a woman and her children are confronted by conditions which exclude them from association with those whose wealth has given them social prominence, the result is a shadow in the home circle which is anything but pleasant to the husband and father. The latter may care nothing for so called society, its fashionable functions, and its exterior display of splendor and general exhibition of exclusiveness. He regards the people who indulge in these things as having a perfect right to do as they please in such matters, as they assuredly do not infringe upon the personal or legal rights of others. It is their own money which they spend in social elegancies; and so long as they have obtained it honestly and spend it legitimately, it is nobody's business if they choose to drive fine horses and automobiles, and entertain a select set of rich friends with costly and exclusive hospitalities.

That is the view which the intelligent, but impecunious husband takes of the situation. But his wife and children cannot look at it through the same ethical optics; in spite of all logic, they feel that they are suffering a species of injustice, and the man's sympathy for his family naturally begets moral discomfort. For a family wincing under such conditions,—a family of honest, industrious, and intelligent people, the remedy is found here in South Florida, where social recognition is based upon character and not upon dollars and cents. Here a man is rated at his true value in brains and integrity; and if his personal character is what it should be, he need have no fear of ostracism.

Not only this, he need not be ashamed to work with his hands. There are places in the United States where plutocratic social supremacy has created the idea that manual labor is not in keeping with social respectability, but here in South Florida labor of all kinds is considered honorable; and idleness a disgrace. A man of probity may therefore feel secure of his social position while hoeing out his pineapple garden, plowing his orange grove, or transplanting his tomatoes,—those great factors of

wealth and mental relaxation which South Florida offers to the industrious.

Upon the whole, if any man wishes mental peace and bodily health, coupled with splendid opportunities for acquiring a competence within six or eight years, he should lose no time in coming to South Florida, and more particularly to Punta Gorda.—Punta Gorda *Herald*.

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Death as a Drawing Card.

Life Hazarded to Satisfy Morbid Desire for Exciting Scenes and Sensations.

The demand for exciting sensations has caused people to risk their lives in many and eccentric ways. A man crawls into a barrel and passes through the angry Niagara rapids while the pulses of the watchers beat faster as the perilous journey proceeds. Men and women ascend high into the air in balloons and then drop to earth with parachutes to sustain them, while the gaping crowds below shrink in a rapturous horror lest the apparatus fail. Men dive head foremost from towers into shallow basins of water to display their skill in turning quickly at the moment of impact, and the spectators thrill in the presence of imminent death. At the circus thousands watch the performer who throws knives at his partner, standing against a board, and with mingled interest and dread calculate the chances that a swerving blade may cause a tragedy. Expert marksmen entertain assemblages in the theaters by shooting at apples placed on the heads of assistants, who are often little children; sometimes, to add to the danger and the consequent attractiveness of the feat, shooting from a mirror sight with the back to the mark.

The latest proposal is for a bicyclist to risk his life by riding his wheel over a loop-the-loop course in New York, doubtless for the delectation of a great crowd of breathless spectators who have paid admission fees. The danger is very great that the wheel will not keep in its course, and that the rider, hurled away by the force of the tremendous momentum of the machine, will be instantly killed.

The greater the danger in these affairs, the more apprehensive the public that death may result from the exhibition, the heavier patronage is insured. The fact that men have been drowned in the Niagara rapids and crushed by falling from balloons and unreliable parachutes, and mangled in the basins of high dives, and killed on the knife boards, and shot through the brain in the old time rifle exhibitions, is a strong reason for the

popularity of such forms of entertainment.

Take away the chance of death resulting, and there will be no such degree of public interest as today warrants the holding of these displays for profit. No crowds would gather to see a loaded barrel go through the rapids, although all the possible ends of science would be thereby met equally with the risking of a life.

The law has in several States intervened to prevent some of these exhibitions. It should go further and prohibit all forms of public entertainment where life is deliberately risked for the delectation of the public. Let there be a risk of positive punishment as well as of penalty of failure, and the business of catering to the morbid, unwholesome desire of people to stand in the presence of death will lose its attractiveness.—Washington *Evening Post*.

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The World's News.

Oct. 23.—General Buller degraded from command of first army corps and retired on half pay; he admitted that he suggested the surrender of Ladysmith.—Pan-American Exposition will close at midnight Nov. 2.—Report that Miss Stone's companion in captivity, Madame Tsilka, is dead.—Pan-American Congress opens at City of Mexico.—Dr. Loeb discovers salt antitoxin.—Insurrection of Bolomen in Island of Samar will be suppressed by active measures.—Oct. 24.—Packing Plant at Hammond, Indiana, partially burned, with loss of \$750,000.—Close of Yale Bicentennial; degree of LL. D. conferred upon President Roosevelt.—Cheers for Admiral Schley's courage, follow testimony of "Boatswain Bill" of the Brooklyn.—Press cites interesting episode at Farmington, Conn., where President Roosevelt, incognito, helps Deacon Barber drive cows out of his field.—Pan-American Congress in Mexico passes resolution enjoining settlement between Columbia and Venezuela.—Express messenger Charles defeats train robbers on Southern Pacific flyer.—Marquis Ito, formerly Prime Minister of Japan, receives degree from Yale University.—French art dealers impose bogus paintings on rich Americans.—Anti-vaccination League makes active crusade in London.—Oct. 25.—Supreme Court sustains Teachers' Federation and decides that franchises and capital stock of corporations must be taxed at market value in Illinois.—Admiral Schley begins his testimony.—Mrs. Taylor goes over Niagara Falls in a barrel and comes out alive.—Chicago lad of 13 stabs and kills Harry Himmel-farb, aged 14, with a basting needle.—Women of Germany encouraged to take

active part in tariff campaign.—Mob at Balltown, La., burns Negro at stake.—New laws asked for dishonest bankers.—Chicago, Burlington, and Kansas City passenger train dashes down embankment of 40 feet.—Panama Canal Company offers its property to United States government; terms of proposal not made public.—Oct. 26.—Admiral Schley testifies second day in court of inquiry.—President Roosevelt decides to reduce force in the Philippines by 7,000 men.—Secretary Chamberlain announces that the Irish representation in parliament is to be reduced.—Duke and Duchess of York sail for England.—Consul General Dickinson will offer bandits \$100,000 ransom for Miss Stone, there being no prospect of securing her release through Bulgarian government.—19 persons killed in Philadelphia fire.—Oct. 27.—Defeat for Castro's men in Venezuela.—President Roosevelt is 43 years old today.—Caleb Powers, of Kentucky, convicted as accessory to the assassination of Goebel and sentenced to imprisonment for life.—Bulgarian revolutionists said to be responsible for Miss Stone's abduction.—Dean Farrar declares that the English church must reform or lose all hold upon the masses.—Oct. 28.—Czolgosz will be electrocuted at 7 o'clock tomorrow; his demeanor is silent and sullen.—Court of inquiry cross-examines Admiral Schley.—Excommunicated priest in Chicago defies church by attending two masses.—Military experts declare that 60,000 troops are needed to preserve order in the Philippines.—Frederic Harrison warns Britain that stringent legislation against labor-unions will drive men to cabal.—Oct. 29.—Race war in Washington Parish, La., in consequence of burning Negro at stake; ten men shot and three women burned in a house.—President Roosevelt confers with Senator Aldrich, of Rhode Island, in regard to pushing new treaty with France.—Russian minister to Bulgaria takes up Miss Stone's cause.—Dr. Lapponi says the Pope is failing rapidly.—Admiral Schley firm under cross-examination.—Gen. Miles opposes canteen.—London ministers organize campaign against vice and intemperance.—Socialists active in Brussels.

* * *

The Flaming Sword's Exchanges.

The Saturday Evening Post.—The publishers call attention to Superstition Trail, by Owen Wister, a tale of the West which opens the Hallowe'en number. An interesting topic for discussion is presented under the caption, Impromptu Speech-Making—Is There Such a Thing? Surprising revelations are made in regard to noted wits and celebrated speeches. Agnes Repplier gives an enthusiastic review of Kim, Rudyard Kipling's latest story, which some of the critics have attempted to demolish. Curtis Publishing Company, Philadelphia. 5 cents a copy. \$1.00 a year.

Leslie's Monthly.—One of the leading features for November, is The Race for the Poles, by Fridtjof Nansen. This is an article that will be welcome. The Blue Laws of Connecticut, with some quaint and curious illustrations of the time when drunkenness was defined as "the state of being bereaved and disabled in one's understanding," is also full of interest. The great Automobile Race and The Realm of

Cotton, are among other subjects presented in this issue. 10 cents a copy. \$1.00 a year.

Leslie's Weekly.—The Abduction of Miss Stone, with some account of Bulgarian Brigands and their nefarious practices; the Samar massacre; our youngest President and some of his traits; Anadarko, the City that Sprang up in a Cornfield, and the National Palace in the City of Mexico, are subjects which render the issue for Oct. 19 an enjoyable number. Judge Company, No. 110 Fifth Avenue, New York. 10 cents a copy. \$1.00 a year.

Electricity.—A weekly magazine containing practical notes of value to electricians. Published by the Electricity Newspaper Company, 136 Liberty St., New York. 10 cents a copy. \$1.00 a year.

National Suicide and its Prevention.

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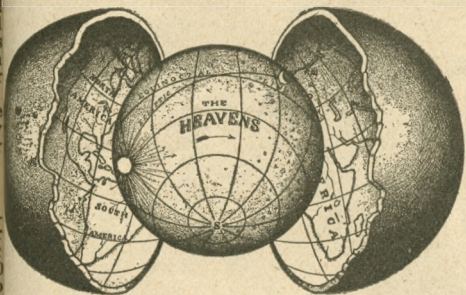
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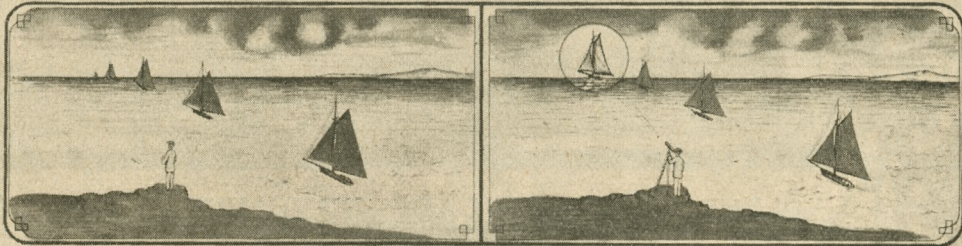
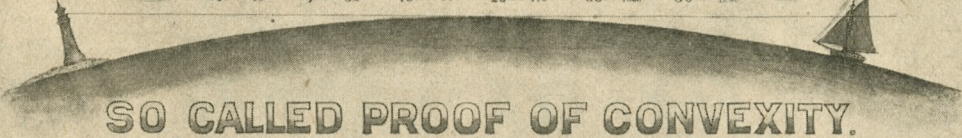
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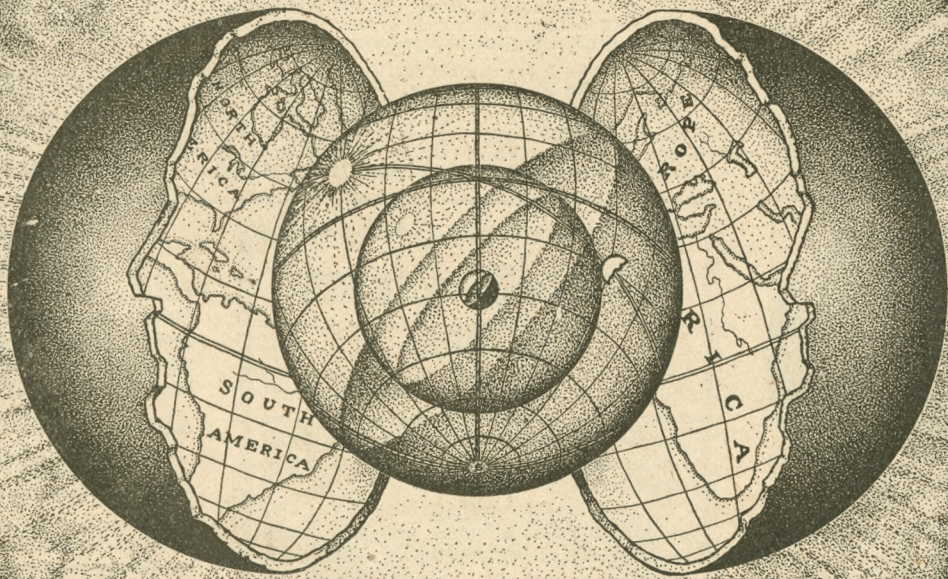
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